

SIXTH

ANNUAL REPORT

OF THE

BOARD OF MANAGERS

OF THE

MASSACHUSETTS COLONIZATION SOCIETY.

PRESENTED MAY 27, 1847.



BOSTON :

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1847.

ANNUAL MEETING.

THE MASSACHUSETTS COLONIZATION SOCIETY held its Sixth Annual Meeting, for the transaction of business, at its office, on Wednesday, May 26, at 12 o'clock, at noon; ALBERT FEARING, Esq. in the Chair.

The Treasurer's account was received, and referred to a Committee.

The following officers were elected for the ensuing year, viz.

PRESIDENT.

HON. SIMON GREENLEAF.

VICE PRESIDENTS.

Rev. LEONARD WOODS, D. D.	Rev. WILLIAM M. ROGERS.
Rev. E. S. GANNETT, D. D.	Rev. WILLIAM HAGUE.
Rev. HEMAN HUMPHREY, D. D.	Rev. CHARLES BROOKS.
R. A. CHAPMAN, Esq.	Rev. B. B. EDWARDS, D. D.

SECRETARY, GENERAL AGENT, AND TREASURER.

Rev. JOSEPH TRACY.

AUDITOR.

ELIPHALET KIMBALL.

MANAGERS.

Rev. EBENEZER BURGESS, D.D.	T. R. MARVIN.
Rev. G. W. BLAGDEN.	JAMES HAYWARD.
Dr. J. V. C. SMITH.	JAMES C. DUNN.
HENRY EDWARDS.	Hon. ABRAHAM R. THOMPSON.
ALBERT FEARING.	

Adjourned, to meet at the Central Church, at 3 o'clock, P. M., to-morrow, for public exercises.

PUBLIC MEETING. The Society met according to adjournment ; the Hon. SIMON GREENLEAF, President, in the Chair.

After prayer by the Rev. WILLIAM HAGUE, and a brief statement of the objects and policy of the Society by the President, the Secretary read extracts from the Annual Report :—Whereupon,

On motion of the Rev. CALVIN HITCHCOCK, D. D., seconded by WILLIAM BRIGHAM, Esq., it was

Resolved, That the Report be accepted, and published under the direction of the Board of Managers.

After eloquent addresses by these gentlemen, by the Rev. CHARLES BROOKS, and by the Rev. Drs. WATERBURY and HUMPHREY, the meeting was closed with the benediction, by the Rev. Dr. WATERBURY.

ANNUAL REPORT.

REDEMPTION is the leading theme of the Law, the Prophets, and the Gospel. The redemption of Hebrews from the temporary bondage into which they might be sold to their own countrymen, is provided for and encouraged by several express statutes which God gave by Moses. In the spirit of these statutes, and with the recorded approbation of their Author, Hebrew slaves of heathen masters were redeemed at public expense. The great argument by which the Law is enforced upon the consciences and hearts of the Hebrew people, is the fact, that God had redeemed them from Egyptian bondage.

It does not appear that individual Israelites were held as private property by individual Egyptians; but they were a depressed race, excluded from civil and social equality with the more numerous ruling race among whom they dwelt, and doomed to such servile employments as that ruling race saw fit to assign to them. This condition, God, in his holy Word, calls "bondage." And it was a bondage which so crushed their spirits and demoralized their character, that but two of the whole number of grown men among them proved capable of being elevated, by forty years' discipline, into fitness to enter their promised inheritance. Their deliverance from the house of bondage in Egypt, *their native land*, and their restoration to *the land of their fathers*, where they might be an independent, self-governing nation, knowing and serving him, God calls "redemption;" saying, "I will redeem you with an outstretched arm, and with great judgments;" and again, "The Lord hath redeemed you out of the house of bondmen."

Nor were they, generally, held as slaves, the private property of individuals, during their captivity at Babylon. They were merely, as in Egypt, subjected to the arbitrary control of the dominant race. Some of them were raised to high offices, and many of them acquired wealth. Yet, in the language of inspiration, their condition in

Babylon was called "bondage;" and their deliverance from it, and restoration to the land where their fathers had served idols till God punished them for it, and reclaimed them from it, by captivity, is called *redemption*.

When, in the fulness of time, the Saviour appeared, and accomplished in our behalf that mysterious work which the angels desire to look into, God, in his wisdom, saw fit to illustrate the nature of that work to our understandings, by classing it with these deliverances from temporal bondage; by calling the great benefit which he wrought out for us, "*redemption* through his blood."

These several works of mercy, then, in the judgment of him who is the Author of them all, are so identical in their spirit and character, that they all deserve to have a name in common, which may point out their common nature; that thus, all who love either of them, may be taught to love the others also. He has therefore called them all, works of redemption.

The three great objects of our Society, as proclaimed at its formation and ever since pursued, are,

1. To redeem an oppressed race, or such of them as are willing to be redeemed, from their political thralldom in this their Egypt, their Babylon, and restore them to the enjoyment of political freedom and independence in the land of their fathers.

2. To favor the redemption of men from literal slavery, by affording facilities to "benevolent and conscientious masters," who desire to emancipate.

3. To diffuse, by these means, the knowledge of the great Redeemer, and of "*redemption* through his blood," among millions who sit in darkness.

Our enterprise, therefore, harmonizes entirely with every thing which God, in the Bible, calls redemption; and for that reason has a claim on the heart of every servant of the Redeemer; and no time or place consecrated to his service, can be too holy to be used for its promotion.*

We have therefore felt ourselves authorized, whenever convenience required it, to ask the attention of worshipping assemblies, and the use of pulpits, on the Sabbath; and gradually, as more correct views of our enterprise have prevailed, our request has been granted.

Operations in Massachusetts.

This change has been principally effected through the judicious and truly Christian management of our agent, the Rev. Dr. Tenney. He has, during this and former years, advocated our cause before 139

* See Appendix, I.

congregations in this State, and before nine ministerial Associations; and in no instance, so far as we have learned, have these labors been followed by any unpleasant consequences. No party animosities have been revived, or bad passions excited. No pastor or people have regretted his admission to their pulpit, or been unwilling to have the subject presented again. We should add, that many of these lectures were designed to accommodate several congregations each, that many pulpits have been offered, which there has not been time to use, and some have been occupied by other advocates of our cause; so that the whole number of congregations open to the presentation of our claims is not less than about two hundred. We have therefore, virtually, the testimony of about this number of Christian congregations to the fitness of this theme for the pulpit and the Sabbath. A mighty change, since the time,—but a few years ago,—when even our well-wishers generally felt themselves obliged to refuse us a hearing; when not six pulpits in the State were open to us, and not a single ecclesiastical body would listen to an argument in favor of opening them, or of allowing us any other privilege.

Operations in Boston.

Of all places in the State, our exclusion from the pulpit and from the Sabbath was most rigid in Boston. Here, the great rush of applications of all kinds rendered it more necessary to exclude as many as possible. Here, too, the action of any single congregation necessarily affects its neighbors, with whom it is in constant and intimate connection. Hence, each church and each pastor is morally bound to have some regard to the welfare, and even to the wishes, of others; and of course there can be less independent individual action. The same remarks apply also to individual members of churches and congregations. They felt more generally bound than elsewhere, to enforce a certain understood agreement, consigning us, for the present, and for an indefinite time to come, to neglect. Nor were they, to any considerable extent, reached by other means of information. The whole number of copies of the *African Repository* circulated in the city, exclusive of those sent in exchange for other publications, was only twenty, of which thirteen were sent gratuitously to life members and others entitled to receive them.* And yet again; our cause seems to have been more injured here than elsewhere, by inadequate or otherwise injudicious presentations of its claims. It had never, so far as we can learn, been admitted to any pulpit. Even long ago, when most favored, its friends could only hire or beg the use of a place for a

* The number paid for by subscribers in New York, during the year 1846, was about 300.

meeting on the Fourth of July, or some other special occasion, when the speaking must be rather declamatory than instructive. Agents and others might impart some information by private conversation; but such a conversation could seldom be long enough to allow a presentation of all the numerous and important bearings of our enterprise. It must be limited to a few remarks on a few topics; and if these were injudiciously chosen, might easily make the impression that our cause is sustained only by a few very feeble arguments. It must have come to pass in some such way, that many of our most liberal, candid and intelligent men were very imperfectly, and in some cases erroneously informed as to our claims on their favorable notice. Some regarded Colonization only as a form of effort to aid the Southern States in ridding themselves of slavery; and believing that the South scorns such aid, they saw no inducement to offer it. Some argued, that as the Society can never transport to Africa a number equal to the annual increase of the colored population, therefore it can accomplish nothing worth laboring for; supposing that its only object was, to diminish the number of colored people in the United States. Others supposed that the Society had undertaken to transport the whole colored population of this country to Africa; and would have nothing to do with a project so evidently impracticable. For these reasons, and others, showing equal want of full and correct information, a large proportion of the most influential men in Boston stood aloof from us; and their refusal to aid us was felt by others as a testimony against us.

That such men supposed such objections to be valid, was proof enough that new means must be found for diffusing information in Boston. Here also, access to the assembled congregations must be secured. Dr. Tenney's success in the country seemed to point him out as the right man to effect it; but he had not the physical ability to make himself heard by large audiences. Happily, we were able to obtain the aid of the Rev. Dr. Humphrey, late President of Amherst College. The proposal was made to him more than a year ago. It was our desire that he should commence his labors in October, but other duties detained him. He arrived about the first of December. An arrangement had been made for him to address a public meeting on Sabbath evening, in the Central Church, in Winter street; but a sudden and dangerous illness deferred that meeting till the last Sabbath evening in February. Owing to the inclemency of the weather, the audience was small. We hoped to hold a similar meeting in some church the next Sabbath evening. But on Monday, Dr. Humphrey met a large number of pastors, who earnestly requested that his second discourse should be delivered in some public hall, on some other eve-

ning of the week. The Masonic Temple was therefore engaged, notices were very extensively given, in the newspapers, from the pulpits, and by special invitation. But our notice of a meeting in the Masonic Temple on Tuesday evening was virtually a notice that we were still excluded from the churches and the Sabbath, and were, by common consent, to be let alone. The attendance, therefore, was less than one hundred. A third meeting was held in the chapel of the Old South Church, at which the attendance was better, but still small.

A deliberate survey of the state of our affairs, however, taught us not to be discouraged. On the few who heard Dr. Humphrey, a strong impression in our favor had been made. It was felt that neither the subject nor the speaker had received the attention which was due to them. Dr. Humphrey was obliged to return to his residence at Pittsfield; but before his departure, two pastors agreed that, with the acquiescence of their people, of which they had no doubt, the subject should be admitted to their pulpits at a future time, yet to be fixed. There was reason to hope that others would do the same.

Meanwhile Dr. Tenney had arrived, and was collecting funds in the city by private application. With the approbation of the pastors, he addressed the Baptist congregation in Baldwin Place, in their vestry, on a Sabbath evening, and that in Hanover street at their stated meeting on Wednesday evening. Agreeably to arrangements which Dr. Tenney had made, Dr. Humphrey returned to the city, and preached on our behalf in the church in Bowdoin street on the evening of the third Sabbath in April, and on the next Sabbath morning at Brattle street, and in the evening, at Essex street. Thus our claims on Christian philanthropy have been presented before five congregations, at their regular meetings for worship and instruction; and arrangements have been made for their presentation in five others at some future time. In the congregations that have been addressed, we know not that a single unpleasant feeling has been excited; while many have been highly gratified, misapprehensions have been removed, old friends have been strengthened and encouraged, and new friends secured.

By the same course of action, we see no reason to doubt, access may be gained to the minds and hearts of the benevolent in Boston generally. Great results, however, are not to be expected immediately. Intelligent men must have time to think; and business men must have time to arrange their mode and measure of aiding us. But in due time we shall reap, if we faint not.

The collection of funds in Boston, instead of commencing in October, as we designed, was put off, in the way above stated, till the

close of the winter, and even now is only well begun ; yet they already exceed those of any former year.

Spontaneous assistance needed.

There is another advance in the management of our home operations, which it seems indispensable to make.

All our benevolent societies which depend on funds annually raised by public contribution, are obliged to employ soliciting agents. But it is usually found sufficient, if these agents visit the same place once in two or three years. In the intervening years, the friends of the Society themselves make the collections, and forward them to the treasury. In this way, an income is annually received from twice or three times as many places as could be visited by the number of agents employed. The income is doubled or more than doubled, while the expense is not increased. In other words, all that is done by these spontaneous movements of friends, is a clear addition to the available means of the Society, from which nothing need be deducted for the expense of collection and management. Hitherto, we have received such spontaneous aid, annually, from the Rev. T. S. Clarke's congregation in Stockbridge, and occasionally from four or five other places. In this respect, we must attempt, and if possible effect, an improvement. We think there must be many places now, where our friends are sufficiently established in their friendship, and sufficiently well informed concerning our objects and our wants, to render the attempt successful.

In one respect, it seems proper and advisable to depart from the usage of other societies in regard to these spontaneous collections. The labor of making them is really a donation to the Society, worth a certain amount in cash. We propose that its cash value be estimated, and added to the amount collected, as a donation from the person or persons by whom the labor has been performed. This practice, so far as we know, has never been adopted by any society ; but it seems to be only strict justice to all parties.

Finances.

Our funds have been swelled by no princely legacy, like that of our President last year ; by no princely donation for the purchase of territory, like those of the same distinguished benefactor and others, the year before ; by no special appeal in behalf of slaves whose term of redemption was about to expire, as in some previous years. Yet the whole amount of our available means, including, as usual, the sums paid directly to the Parent Society without passing through our treasury, has been \$4,271 ; and the donations for ordinary purposes have been larger, by several hundred dollars, than those of any former year.

Twenty-two life-memberships have been completed, by the payment of thirty dollars each, or such part thereof as remained due at the commencement of the year; and twenty-two others have been subscribed and paid in part. The legacies, not yet available, of friends deceased in former years, and other dues, may amount to \$10,000 or \$15,000; and unknown sums, amounting, however, to some thousands more, have been bequeathed by testators who are yet living, and whose annual donations we hope to receive for many years.

The Parent Society.

The history of the Parent Society for the past year has been much like our own. As it has received but very little from legacies, and has had no appeal to make for funds to purchase territory, or for any other purpose out of the ordinary course of its business, the sum total of its receipts has been less than the previous year; while the amount received from ordinary donations and for the African Repository is several thousand dollars larger, which^t shows an increase of public sentiment in its favor.

In procuring emigrants, the Society has encountered an unusual amount of obstacles; but they seem to be of a temporary nature, and ought not to discourage us.

Emancipated slaves, claimed by heirs at law.

It is well known that, for several years past, a great part of our emigrants have been slaves, emancipated by the wills of their deceased masters, on condition of emigrating to Liberia; and a condition is frequently added, that they emigrate within a specified time. In such cases, there is often some heir, who desires to break the will, that he may retain the slaves, or such portion of them as would fall to him by law, and who commences a lawsuit for that purpose. The Society must then go into court and defend their claim to freedom. Generally, some able lawyer is found, who manages the case gratuitously. In many cases, the greater part of the expense actually incurred is made chargeable upon the estate, and not on the treasury of the Society; but when made chargeable on the estate, it sometimes comes out of that part of the estate intended for the benefit of the slaves. The prosecutors and their friends sometimes find it practicable, and think it for their interest, to make the expenses enormous. We have lately attempted to ascertain the number of slaves to whom freedom has thus been bequeathed; the number whose freedom has thus been contested; the number whose freedom has been secured; the cost, to the Society and others, of securing it; and the number now entitled to freedom and yet detained by lawsuits. For want of time to

examine the multitude of documents, and from the fact that the greater part of the expenses are not borne by the Society and does not appear on its books, our information is far from being complete. We have ascertained, however, that the defence of three wills, securing the freedom of about six hundred slaves, has cost more than thirty-five thousand dollars. The greater part of this amount has been paid out of property which would otherwise have gone to the slaves, or to the Society as residuary legatee. The number whose freedom has been secured in this way, and who have gone to Liberia, we have not ascertained ; but we know it amounts to hundreds. Nor do we know how many, entitled to freedom under such wills, are now detained by law-suits instituted to retain them as slaves ; but the number on an incomplete list in our possession, is more than five hundred and fifty. In one of these cases, a final judgment has been pronounced, affirming the will ; but the process putting the slaves into the hands of the Society has not yet been executed. In all the other cases, we confidently expect a favorable decision. Nearly half of them, we expect, will be ready to emigrate in the course of the year ; and all of them are liable to be thrown upon the hands of the Society at any moment, with the necessity, probably in some cases and possibly in all, of sending them out in a very short time, to save them from reverting to slavery. Their colonization, at the rates paid for some years past, will cost something more than thirty thousand dollars ; and we shall doubtless have them quite as fast as we shall be able to provide for them.

Slaves persuaded to decline Emancipation.

Instead of instituting a law-suit to break the will, slaves are sometimes retained by persuading them to decline the offer of freedom. For accomplishing this, their young master, who has been perhaps their playmate from infancy, and whom they have never known as a tyrant, possesses great facilities. He can be lavish of his promises of good treatment, and eloquent in his account of the dangers and hardships of Liberia. He can avail himself of all that has ever been said against the Colony, or the Society, and if not too honest for such an act, can add something of his own invention. He can procure any number of assistants, black or white, bond or free. He can commence his operations as soon as he knows what the will is, or suspects what it may be. To save twenty-five or fifty thousand dollars worth of slaves, he can afford to make an effort, and to incur some expense. It would be strange indeed, if such efforts were not occasionally successful ; and where they are so, it is not probable that the Society would ever be informed of the will. In some cases, however, the offer of freedom has been accepted, the Society has been called upon to aid them in

their emigration, and then the slaves have been persuaded to change their minds and remain in bondage. Facts that have come to our knowledge excite a strong suspicion, that cases of this kind have been somewhat numerous, and that the practice of guarding slaves beforehand against a willingness to go to Liberia if they should have the offer, is by no means uncommon among those who have or who expect an interest in the continuance of their bondage.

Emigrants during the year.

During the year, the Society has been called upon to receive emigrants, chiefly from Virginia, Kentucky and Tennessee, amounting in all to about three hundred. But some have been detained by lawsuits sprung upon them just as they were ready to embark; others were persuaded to remain in slavery, rather than emigrate to Liberia; others were prevented from going in other ways; and the result was, that but thirty-eight actually emigrated. There has been nothing like this in all our past experience; nor have we any reason to expect that we shall ever see the like again.

In addition to these, two emigrants went out in the barque *Chatham*, sent by the New York Colonization Society with supplies for the recaptives of the Pons. One was the son of a colored clergyman of New York, who went out, with decided prejudices against Colonization, to examine for himself, and who, after seeing for himself, decided to remain, and exhorts his colored brethren to join him. The other was from Ohio, who took with him a capital of some fifteen hundred dollars, to engage in trade, and who, having doubled his money, is now in this country, purchasing goods with which to carry on his business in Liberia.*

The Liberia Packet.

The building of the Liberia Packet will, we hope, prove an important event in the history of Colonization. It was projected by Dr. Hall, the founder and first Governor of the Colony at Cape Palmas, and now General Agent of the Maryland Colonization Society. At his suggestion, the "Chesapeake and Liberia Trading Company" has been formed, under a charter from the Legislature of Maryland, stock has been taken to the amount of about \$20,000, a barque of 331 tons has been built, and has made one voyage to Africa. Colonists have taken stock to the amount of several thousand dollars, and will take a still greater amount. The remainder is owned by colored people in the United States, chiefly in Baltimore, and by white men who are bound to sell to colored men, when requested, at a fair price. The

Packet is built with first rate accommodations for passengers. The American and Maryland Colonization Societies have each pledged themselves to furnish business, in the conveyance of passengers and freight, to the amount of two thousand dollars a year. Her first voyage has been in every respect successful. When this packet, owned by colored men here and in Africa, navigated by a colored crew, with a colored master, shall become known as a regular trader, making her two or three successful voyages annually, these facts cannot fail to exert a beneficial influence.

New Passenger Law.

The Packet was to have made a second voyage this month; but has been prevented by the late act of Congress respecting passengers. That act requires a much larger quantity of ship-room for each passenger than has formerly been required; so much larger, that the Packet, built according to law to accommodate 132 passengers, is allowed to carry only 37. Of course, the cost of a passage must be more than doubled. The act was doubtless passed to check the growing evil of bringing over pauper emigrants from Europe, in vessels crowded with goods, and in such numbers in each ship as to produce sickness and death on the passage. It was not aimed at our operations; and plausible doubts may be raised, whether its enactments are fairly applicable to a vessel built and used like the Liberia Packet. But the interpretation of the Secretary of the Treasury settles the question against us for the present. The act was passed in such haste, to arrest an appalling and rapidly increasing evil, that its framers forgot to fix the time when it should go into operation, and it was necessary to pass another act, eight days afterwards, to supply the deficiency. We think it cannot fail to be so modified at the next session of Congress, as no longer to impede our operations.*

Claims on the United States Government.

In respect to another matter, we have to complain of the neglect of our government to do us justice.

1. *Agency of the Society in preventing the Importation of Slaves.* By act of Congress, the importation of slaves into the United States was forbidden after the first of January, 1808. But when slaves were landed on our shores, either by slave traders, or by our cruisers who

* Since this passage was written, the Secretary has published another interpretation of a part of the act, about 25 per cent. more favorable to our operations than his first. Still it makes passages to Africa needlessly expensive.

had captured them at sea, they at once became subject to the laws of the State in which they were found ; and in several of the States the laws were such and so administered, as to make them slaves for life, with little expense to the parties concerned. Slaves continued to be imported, and, by prostitution of the forms of law, made slaves for life, till, in 1819, the Colonization Society came to the aid of the government, by providing, for the victims of that horrid traffic, a refuge in their native continent. An arrangement for this purpose having been made, an agent of the Society, in April, 1819, demanded of the Governor of Georgia, the release of 34 recently imported Africans, who had been advertised for sale at auction for benefit of the State treasury. After a legal contest of three years, 18 of them were delivered, as freemen, to the care of the Society. These, so far as we can learn from a very complete collection of documents on the subject, were the first victims of the slave trade made free by the authority of the United States. Up to that time, the ingenuity of slave traders and their allies on shore had baffled every effort of government to suppress the traffic. But now the contest was decided. As Africans could no longer be made slaves after their arrival, it was of no use to import them. For a few years, attempts were occasionally made to smuggle them into the country ; but after the seizure, emancipation and colonization of a few hundreds, the traders became discouraged and gave up the business.*

2. *Understanding with the Government concerning the support of Recaptives.* It is doubtful whether the constitution and charter of the Society authorize the expenditure of its funds on recaptured Africans, as they can hardly be called "free people of color of the United States;" and it is certain that, in the beginning, no such application of its funds was contemplated, either by the Society, or the government. It was the part of the Society, to furnish a civilized spot in Africa, such as did not then exist, where the rescued victims of the slave trade might be landed and live, without danger of being seized and sold again. The expense of settling them there was to be borne by the government. An act of Congress of March 3, 1819, authorized the appointment of an agent for recaptured Africans, to reside in Africa, and appropriated funds for their support. Further appropriations were made in subsequent years.

February 25, 1828, Mr. McDuffie, from the committee of Ways and Means, reported a bill to abolish this agency, transfer the property belonging to it to the Colonization Society, and pay the Society fifty dollars for the support of every recaptive delivered to its agents ; and

for other purposes. Mr. McDuffie, it is well known, belongs to that class of politicians who defend slavery as a good institution, that ought to be perpetual, and who have always been our most decided and unrelenting opponents. His bill, therefore, may be considered as proposing the most unfavorable terms which honorable enemies could find it in their hearts to offer. The bill, before passing, was amended, by striking out the part abolishing the agency, and retaining that making an appropriation for the support of recaptives.

3. *The Recaptives of the Pons.* The agency is still continued, under the act of 1819; but the appropriations are entirely exhausted. When the 756 recaptured Africans were landed at Monrovia from the barque Pons, in January 1846, Dr. Lugenbeel, the agent, had but one thousand dollars in his hands for their support; and the government has added nothing to it since. We doubt whether any feeble civilized community in America, or in Europe, would consent to receive and permanently provide for such a company of naked, starving savages, at a lower rate than that proposed in Mr. McDuffie's hostile bill,—fifty dollars each, or \$37,800 for the whole. Fifty dollars each is not a high price for the food, raiment, house room and medical attendance which must be furnished immediately, and continued till they can earn their living, and the house lots and farms which must be given them when they need them; and we see not by what right the government of the United States can land them at Monrovia, with only one dollar and thirty-two cents each to meet all these and all other charges, any more than at any small port in France or England.* Yet they were received; their immediate wants were supplied; their future welfare was provided for; and thousands of dollars were diverted from the treasury of the Society to meet the expense.

We trust that Congress has failed to do us justice only through neglect, in the pressure of business, and that the deficiency will soon be supplied. Certainly, our government cannot refuse to meet the equitable claims of those without whose aid it found itself unable to stop the importation of slaves into the United States, and without whose continued aid it still is, and is likely to be, unable to provide for those victims of the slave trade whom its cruisers may rescue at sea.

Liberia—Condition and Prospects.

From Liberia, during the year past, we have received only good

*By law, no person is allowed to land foreigners at Boston, without giving bonds to indemnify the city against their becoming paupers within ten years.

news. Through the whole region occupied by the Colonists and their allies, there have been no wars; and no rumors of wars, except the threats of a powerful native chief, to break up the establishment of a European at Grand Cape Mount, who is supposed to be indirectly concerned in the slave trade, and who will probably yield without fighting. The difficulties with the British government are not yet formally settled, nor can they be, till the new constitution is adopted, and officers appointed under it, with authority to treat with foreign powers in due form; but the conduct of the British authorities on that coast has been uniformly kind, conciliating and respectful, and some new concessions have been made, in respect to rights claimed and exercised by the Liberian government. It has even been intimated, as distinctly as international etiquette will permit, that when the new constitution is adopted, Great Britain will be ready to acknowledge the independence of Liberia, and enter into a commercial treaty. It is evidently not the intention of that government to have any further difficulty with Liberia.

The purchase of territory has gone on as rapidly as it was reasonable to expect. Several tracts have been purchased, extending along about eighty miles of coast, and in some cases fifty miles inland. Not more than an equal quantity remains to be purchased; and for much of that, negotiations are far advanced. No considerable difficulty is expected, unless at about three points, where foreigners have leases and are in possession; and even there, the obstacles, it is believed, may be overcome.

The native inhabitants of the tracts purchased, are not to be expelled from their ancient homes. On the contrary, they generally, if not in all cases, place themselves, by the treaty of cession, under the government of Liberia, and become entitled to its protection. The result will be, that as much of the land as they need, will be apportioned out to them as private property, instead of being, as formerly, the common property of the tribe, subject to the dictation of the chiefs. The number of natives who have thus subjected themselves to the laws of that Commonwealth was estimated, several years since, at ten thousand. By these purchases, it must have been at least doubled. By thus putting themselves under the laws of a civilized commonwealth, they insure their own progress in civilization.

Of the revenue of Liberia for the year 1846, no exact statement has yet reached us. At the delivery of the Governor's annual message, January 4, 1847, full returns had not been received from the counties of Bassa and Sinou. It had been ascertained, however, that it was greater than that of the preceding year, when it was sufficient to defray all the expenses of government. There would be a surplus in the treasury sufficient to meet the expenses of a convention for remodeling

their government. As this revenue is mostly derived from duties on imports, its amount shows the increase of commerce.

A canal is in progress, connecting the Mesurado river with the ocean, so as to avoid the bar at its mouth. The commercial importance of this work, of the intended break-water to protect it, and of the light house on Cape Mesurado, are acknowledged by the British authorities; and though they still deny the right of the Liberians to levy duties on imports as a sovereign state, yet, in consideration of these improvements, they consent to their collection.

There has been no attempt to revive the slave trade, during the year, on any part of our coast. The traders at New Sesters still occupy their factory; but they profess to have abandoned that traffic, and to confine themselves wholly to the trade in palm oil. There is now, therefore, including about one hundred miles of coast to the eastward of the Cavally river, lately annexed by treaties to the Maryland Colony at Cape Palmas, more than four hundred miles of coast, from which the slave trade is excluded by the influence of American Colonies.

Measures for amending the constitution of Liberia and securing the recognition of its independence are in progress. Soon after receiving the resolutions adopted by the Board of Directors of the Parent Society in January, 1846, the Governor issued his proclamation, convening the Legislative Council on the 13th of July. By vote of the Council, the question was submitted to the people in their primary assemblies, held on the 27th of October. A majority voted in favor of a convention, to be called by the Legislature, for the purpose of so amending their constitution, as to take into their own hands the appointment of the Governor and the whole responsibility of government. The Legislature, at their session in January, 1847, appointed the third Tuesday in February for the choice of delegates to that convention, and the first Monday in July as its time of meeting. It will be the business of that convention to prepare a constitution, to be submitted to the people, in their primary assemblies, for their adoption or rejection; and if rejected, to meet again and prepare another to be in like manner submitted to the people. It is expected that the new government, judiciously organized for the management of all the concerns of a sovereign state, foreign and domestic, may go into operation in January, 1848. The question has excited deep interest in all classes of citizens. Their discussions have been earnest and animated; but the calm and deliberate style in which they act, taking time fully to consider every question before they decide it, shows that they are aware of the importance of the transaction, and strengthens our conviction of their fitness for self-government. And when Liberia

shall be acknowledged by the nations of Christendom as a sovereign and independent State, and shall so administer her government as to command the respect of Christendom, the day of despising the colored race will have passed away. White men may, even then, prefer to associate with those of their own complexion ; but they will no longer be able to regard colored men as a race fit only to be governed by superiors. The great apology for slavery will then be done away ; for if colored people are capable of governing themselves, why should they not do it ? If they have no need of masters, why should they have them ? Let this experiment be successful,—let a free, sovereign state of colored men exist on the coast of Africa, acknowledged and respected by all civilized nations, and thus proving before the eyes of all men the capacity of the African race for self-government, and the day of redemption has come for Africa, and for her sons in all their dispersions. Let it fail, and their despisers will exult, and a cloud of impenetrable gloom will settle down on all their hopes.

DONATIONS

To the Massachusetts Colonization Society, for the year ending May 26, 1847.

Amesbury Mills, Cash,	50	Mrs. E. Ellingwood,	1 00
Amherst, William Cutter,	1 00	“ J. Bachelder,	1 00
E. Dickinson,	1 00	“ T. Lefavour,	1 00
J. S. Adams,	1 00	“ W. B. Lovett,	1 00
S. E. Mack,	1 00	Miss Elizabeth Lee,	1 00
A. P. Howe,	1 00	Five others,	3 00—30 50
Linus Green,	2 00	Rev. Mr. Flanders,	1 00
S. F. Cutler,	2 00	Phillip English,	2 00
D. Hubbard,	1 00	A. N. Clarke,	1 00
Others,	1 00—11 00	Alpheus Davis,	2 00
Amherst, East, Church and Society,	15 00	Israel Trask,	1 00
Andover, Samuel Fletcher, Esq.	5 00	Rev. C. T. Thayer and wife,	2 00—9 00
R. Emerson, D. D.,	5 00		69 50
S. H. Taylor,	5 00	Blackstone, Moses Farnum,	5 00
Dr. Sanborn,	2 00	Dea. G. M. Carr,	1 00
B. H. Punchard,	5 00	H. C. Carr,	1 00
E. A. Park, D. D.,	5 00	S. H. Taber,	5 00
R. D. C. Robbins,	2 00	Mr. Weeks,	1 00
M. Newman,	2 00	S. H. Kimball,	1 00—14 00
Cash,	50	Boston, R. G. Shaw,	100 00
A. J. Gould,	1 00	J. C. Dunn,	50 00
A. Farwell,	2 00—34 50	James Hayward,	50 00
Andover, North, Isaac Osgood,	5 00	W. W. Stone,	50 00
Ashby, Ephraim Haywood,	1 00	Henry Codman,	30 00
Paul Haywood,	1 00	T. R. Marvin,	30 00
Abigail Taylor,	1 00	William Ropes,	25 00
Leverett Lincoln,	1 00	John D. Williams,	10 00
Cash 25, Cash 25,	50—4 50	E. T. Andrews,	10 00
Attleborough, Jonathan Bliss,	30 00	P. Butter, Jr.,	5 00
Auburn, Rev. B. H. Holmes,	2 00	Rev. Charles Brooks,	5 00
Barre, H. P. Woods,	2 00	Rev. F. Parkman, D. D.,	5 00
Edwin Woods,	1 00	Hon. Pliny Cutler,	5 00
William Broad,	2 00	Lowell Mason,	5 00
Silas Harwood,	1 00—6 00	The Misses Inches,	5 00
Bedford, William Everett,	1 00	G. W. Hallett,	10 00
Cash,	25	James Savage,	10 00
Elizabeth Rand,	1 00	Charles Barnard,	10 00
John Merriam, Esq.	2 00—4 25	Dr. J. C. Warren,	10 00
Beverly, Unitarian Society.		Abiel Chandler,	10 00
Robert Rantoul,	5 00	P. Greely, Jr.,	10 00
William Endicott,	1 00	J. P. Rice,	10 00
Stephens Baker,	3 00	J. M. Beebe,	10 00
Thomas Stephens,	5 00	Mrs. A. Thompson,	10 00
Capt. G. Abbott,	3 00	W. A. Brown,	5 00
Jonah Raymond,	5 00	Susan Collins,	5 00
Albert Thorndike,	3 00	E. P. Whitman,	5 00
Capt. John Giddings,	3 00	A Friend,	1 00
Capt. Josiah Lovitt,	2 00—30 00	Theodore Chase,	5 00
Ladies of Washington St. Society.		Misses Townsend,	5 00
Mrs. Sarah Hooper,	10 00	Jabez C. Howe,	5 00
“ S. C. P. Tracy,	5 00	Samuel Johnson,	5 00
“ L. H. Bryant,	3 50	Mrs. Wm. Boardman,	5 00
“ Joanna Prince,	1 00	Thomas Farbell,	5 00
“ Lydia Ray,	1 00	Israel Lombard,	5 00
“ N. Safford,	1 00	Daniel Denny,	5 00
“ Hannah Davis,	1 00		

Wm. J. Hubbard,	5 00	Dea. Jesse Kimball,	2 00
Charles Atwood,	5 00	Misses A. and M. Hasseltine,	3 50
Jairus Vila,	5 00	G. R. Montgomery,	1 00
J. Williams,	5 00	Cash,	25—16 75
William Almy,	5 00	Bradford, East, Peter Parker,	1 00
J. S. C. Greene,	5 00	William Balch,	1 00
C. B. Shaw,	5 00	Eleven others,	4 20—6 20
J. McGregor,	5 00	Braintree, North, Rev. R. S.	
Josiah P. Cooke,	5 00	Storrs, D. D.,	1 50
Benjamin Thaxter,	5 00	Asa French,	1 00
S. Hooper,	5 00	Oliver Perkins,	1 00
Henry B. Stone,	5 00	Caleb Hollis,	1 00
N. L. Frothingham,	5 00	C. M. Fogg,	1 00
C. G. Loring,	5 00	Charles Haywood,	1 00
S. Torrey,	5 00	Mrs. J. Thayer,	1 00
Cash, 2; Cash, 2; Cash, 3;	7 00	Mrs. S. French,	2 00
George F. Guild,	15 00	Three others,	1 25—10 75
J. A. Lowell,	10 00	Braintree, South, Deacon Levi	
F. C. Gray,	10 00	Thayer,	3 00
G. W. Thayer,	10 00	Benjamin Kendall,	1 00
William Brown,	10 00	Mrs. Randall,	1 00
Abner Kingman,	10 00	Cash,	30—5 30
A. Wilkinson,	10 00	Bridgewater, N. Tillinghast,	5 00
Samuel Fales,	10 00	Bridgewater, North, B. Keith,	2 00
John Welles,	10 00	J. B. Kingman,	5 00
Bradford Sumner,	5 00	Dea. C. Howard,	1 00
John Templeton,	5 00	Charles Keith,	2 00
Joseph Bell,	5 00	Capt. Z. Keith,	2 00
Rufus Choate,	5 00	Calvin Hatch,	1 00
E. S. Tobey,	5 00	Six others,	3 70—16 70
G. H. Kuhn,	5 00	Brookfield, North, Thomas Snell Jr.	1 50
Adam W. Thaxter,	5 00	Brookfield, South, Rev. W. P.	
William Eaton,	5 00	Greene,	2 00
Titus Welles,	5 00	R. Nichols,	2 00
Mrs. E. Kidder,	5 00	Luther Stowell,	1 00
W. H. Gardiner,	5 00	Miss S. Freeman,	5 00
William Dehon,	5 00	Samuel Perry,	1 00
Dr. N. Brewer,	5 00	Rev. M. Stone,	1 00
John Albree,	5 00	Cash, 50; Cash, 50;	1 00—13 00
Cash, 2; Cash, 2; Cash, 2;	6 00	Cambridge, Edward Everett,	5 00
N. Dana,	3 00	J. E. Worcester,	5 00
D. Noyes,	2 00	H. Ropes,	5 00
Cash,	1 00	Z. Hosmer,	5 00
A Friend,	1 00	W. Greenough,	5 00
J. D. Steele,	5 00	C. C. Little,	2 00
H. G. Perkins,	2 00	Cash,	1 00
A. Clarke,	3 75	H. W. Longfellow,	5 00
C. P. Adams,	2 00	Charles Beck,	5 00
Friend,	2 00	C. C. Felton,	3 00
O. Dutton,	2 00	C. W. Homer,	2 00—43 00
James P. Thorndike,	5 00	Canton, Friend Crane,	5 00
S. W. Waldron,	2 00	Carlisle, Rev. P. Smith, for Mrs. Eliza	
William Lincoln,	5 00	Smith,	30 00
Cash,	2 00	Chickopee Falls, Rev. F. A. Barton,	5 00
M. B. Lakeman,	3 00	Clintonville, W. T. Merrifield,	10 00
A. Plumer,	5 00	H. N. Bigelow,	10 00—20 00
J. Bancroft,	5 00	Concord, J. M. Cheney,	1 00
H. Bosworth,	3 00	Nathan Brooks, Esq.,	5 00
J. S. Higgins,	2 00	Mrs. L. P. Heywood,	1 50
O. Eldridge,	5 00	Dea. Reuben Brown,	3 50
Quincy Tufts,	5 00	T. B. Mackie,	5 00
Moses Grant,	5 00—854 75	Dea. Elisha Tolman,	2 00
Boylston, J. Bush,	1 00	J. S. Keyes,	1 50
Hannah Bush,	1 00	Dea. N. Ball,	1 00
H. H. Brigham,	1 00	Rev. B. Frost,	1 00
E. Ball,	1 00	Maj. J. Barrett,	1 00
Dea. A. Flagg,	1 00	A Friend,	1 00—23 50
S. Flagg,	1 00	Conway, Col. Rice,	5 00
S. Partridge,	1 00	Dalton, Mrs. Lucinda Crane,	1 50
Rev. E. Smith,	1 00	Danvers, Elijah Upton,	5 00
William Eaton,	1 00	Deerfield, Dr. Joseph Goodhue,	1 00
Six others,	3 10—12 10	Rev. H. Seymour,	1 00
Bradford, Samuel Lovejoy,	10 00	Cash,	1 00

Henry Stebbins,	3 00	Mrs. M. E. Kittridge,	3 50
Cash,	3 00	Mrs. E. M. Ames,	1 00
Consider Dickinson,	4 70—13 70	Hon. James H. Duncan,	5 00
Deerfield, South, Rev. Samuel		Miss M. C. Howe,	1 00
Riddell,	30 00	Leonard White,	3 00
Writing paper,	2 37½—32 37½	Miss L. White,	5 00
Dracut, J. B. Varzum,	2 00	Dea. S. Chase,	1 00
J. Ames,	1 00	Cash, 50; Cash, 75;	1 25—26 75
Pascal Coburn,	1 00	Hinsdale, C. H. Plunkett,	5 00
Cash, 25; Cash, 25;	50—4 50	Edward Cheeseman,	2 00
Dunstable, Rev. Mr. Brigham's Soc.	1 50	Jacob Booth,	1 00
East Medway, Dea. Timothy Walker,	15 00	Dr. Abel Kittridge,	3 00—11 00
Enfield, Dea. A. Smith,	5 00	Holden, Col. J. S. Holt,	3 00
Mrs. Clarissa Smith,	5 00	Ipswich, Daniel Cogswell,	1 50
J. B. Woods,	3 00	Mrs. Sarah Choate,	3 00
O. Bryant,	1 00—14 00	Mrs. G. W. Heard,	6 00
Fairhaven, Capt. Samuel Borden,	10 00	Nathaniel Lord, Jr.,	15 00
Dea. Tripp,	1 00—11 00	Mrs. Col. Kimball,	5 00
Fall River, Capt. Richard Borden,	10 00	Mrs. Mary Burnham,	1 50
Dr. N. Durfee,	10 00	Mrs. Mary Farley,	2 00
William Cogswell,	5 00	Miss Anna Dana, by I. T.	
Mrs. Mary Durfee,	3 00	Dana,	30 00—64 00
John Haskell,	2 00	Ireland, Edward Smith,	5 00
Joseph Durfee,	1 00	Cash, 50; Cash, 48;	98—5 98
John Cotton,	1 00—32 00	Lancaster, Jonas Lane,	5 00
Fitchburgh, Dr. T. R. Boutelle,	2 00	Mrs. Mary Lane,	1 00—6 00
J. T. Farwell,	30 00—32 00	Lee, Dr. A. G. Welch,	1 00
Georgetown, Rev. I. Brame		Dr. C. Guiteau,	1 00
and wife,	5 00	William Porter, Jr.	3 00
G. J. Tenney,	2 00	Leonard Church,	1 50
Joseph Little,	2 00	P. H. Bullard,	1 00
Dea. John Platt,	1 00	H. Garfield,	1 00
Rev. J. C. Hartshorn,	1 00	Abner Taylor,	1 00
Jacob Searle,	1 00	John P. Ball,	1 00
Mrs. Aphia Tenney,	1 00	William Taylor,	1 00—11 50
J. P. Stickney,	1 50	Leicester, John Clapp,	5 00
G. M. Nelson,	1 00	Isaac Southgate,	5 00
Rev. J. M. Prince,	5 00	J. A. Denny,	3 50
Charles S. Tenney,	1 00	Cheney Hatch,	1 00
J. Russell,	1 00	Mrs. Denny,	1 00
Caleb Jackson,	1 00	Rev. I. R. Worcester,	5 00
Sarah H. Jackson,	1 00	John Woodcock,	2 00
Cash, 50; Cash, 50; Cash, 12,	1 62	Cash,	50
Isaac Adams,	1 00—26 62	Danforth Rice,	1 00
Gloucester, John Reynolds, Jr.	5 00	Dwight Biscoe,	2 00
William Robson,	1 00	Alonzo White,	1 00
Samuel Giles,	5 00	Hiram Knight,	1 00
Gorham P. Lowe,	4 00	J. Q. Lamb,	1 00
Elias Davis,	3 00	Elizabeth Holmes,	1 00
Samuel Pearson,	1 00	D. H. Fitch,	1 00—31 00
George Garland,	1 00	Leominster, Dr. C. W. Wilder,	5 00
Rev. C. M. Nickels,	1 00	J. T. Darling,	1 00
B. K. Hough,	3 00—24 00	Mrs. Mary Lincoln,	1 50
Granby, Rev. James Bates,	1 00	W. H. Colton,	1 00
Col. William Belcher,	1 00	L. Burrage,	3 00
Benoni Preston,	1 00	Misses S. and M. R. Lincoln,	1 00
Adolphus Smith,	1 00	Mrs. S. Wilder,	1 00
J. W. Nash,	1 00	Abel Richardson,	3 00
Luke M. Clarke,	1 00	Jonas Colburn,	1 00
William Dickinson,	1 00	Cash, 50; Cash, 50;	1 00—18 50
Joel Preston,	1 00	Lexington, Eliab Brown,	1 00
R. R. Eastman,	1 00	John Davis,	1 00
Augustus Eastman,	1 00	Mrs. E. Muzzy,	1 00—3 00
Col. Benjamin Witc,	3 00	Lexington, E., Ambrose Morrill,	10 00
William Patrick,	1 00	Lowell, O. M. Whipple,	10 00
Ten others,	4 29—13 29	Hon. Joseph Locke,	2 00
Hadley, Russell Benev. Society,	18 74	G. H. Carlton,	1 50
Hardwick, Rev. Asa Mann,	2 00	Homer Bartlett,	2 00
Cash, 50; Cash, 50;	1 00—3 00	Benjamin Greene,	3 00
Haverhill, David Marsh,	5 00	Miss Rebecca Kittredge,	10 00
John Marsh,	1 00	A. Wright,	5 00
		John O. Benthall,	5 00—38 50
		Manchester, Mrs. A. H. Trask,	1 00

Ebenezer Tappan,	2 00	Cash, 50; Cash, 50;	1 00
Miss Hannah Caldwell,	1 00	Miss Mary Emery,	1 25—8 25
Mrs. M. Lee,	1 00	Newburyport, Ladies' Col. Soc.,	
John Knight,	1 00	by Mrs. H. Sanborn,	50 00
L. Woodbury,	1 00	Newton Corner, T. S. Williams,	5 00
J. P. Allen,	1 00	North Adams, J. E. Marshall,	5 00
Charles Lee,	1 00	Harvey Arnold,	3 00
A. P. Burnham,	1 00	Maj. L. Rice,	2 00
T. P. Gentlee,	1 00	D. C. Rogers,	1 00
Mrs. Mary Carter,	1 00	H. Chickering,	1 00
Seven others, 50 cts. each,	3 50—15 50	E. Childs,	1 00
Marlboro', Caleb Wetherbee,	2 00	Dr. A. T. Brayton,	1 00
J. S. Wetherbee,	1 00	S. W. Brayton,	1 00
Dea. S. R. Phipps,	5 00	Cash, 50; Cash, 50;	1 00
Mrs. Phipps,	5 00—13 00	Dr. R. M. B. McLeiland,	2 50
Medford, Paul Curtiss,	6 00	Mrs. E. M. Crawford,	2 50
Dr. Daniel Swan,	5 00	Dr. Hawks,	3 00
Dr. S. Kidder,	5 00	Mr. Thompson,	1 00—25 00
George W. Porter,	5 00	Northampton, A. Lyman,	10 00
Dea Samuel Train,	4 00—25 00	Joseph Lathrop,	10 00—20 00
Methuen, John Tenney,	3 00	Northborough, Isaac Davis, Esq.	2 00
J. F. Ingalls,	1 00	Three others,	1 25—3 25
Rev. J. C. Phillips,	3 00	North Chester, John J. Cooke,	3 50
G. W. Phillips,	1 00	Mrs. Melinda Elder,	2 00—5 50
Charles Davis,	1 00	Phillipston, Capt. C. C. Bassett,	3 00
Henry Spencer,	1 00	J. Bowker,	1 00
William S. B. Greene,	2 00	Capt. J. Caruth,	1 00
G. W. Coburn,	1 00	Russell Caruth,	1 00
Charles Ingalls,	3 00	D. G. Caruth,	1 00
Abel Stephens,	2 00	Joel Parker,	1 00
Abel Stephens, Jr.	3 00	C. Sanderson,	1 00
Dea. E. Carlton,	1 00	P. P. Gould,	1 00
Mrs. Joseph Howe,	2 00	Rev. A. E. P. Perkins,	1 00
Christopher Howe,	1 00	Jason Goulding,	3 00
Ten others,	3 85—28 85	Dr. James Stone,	3 00
Middleboro', Tinkham & Pickens,	2 00	O. Powers,	3 30
Cash,	1 00—3 00	Peter Sanderson,	3 00
Middlefield, Uriah Church,	6 00	Daniel Thompson,	2 00
Milton, Joseph Rowe, Esq.	20 00	Twelve others,	4 75—30 05
Monson, Rev. A. Ely, D. D.	3 00	Pittsfield, Rev. Mr. Tyler,	2 00
Dea. A. W. Porter,	15 00—18 00	Walter Lallin,	1 00—3 00
Natick, Dea. Samuel Fisk,	10 00	Quincy, Elisha Marsh,	1 00
Dea. John Travers,	2 00	Joseph Brigham,	5 00
D. M. Whitney,	1 00	Dr. E. Woodward,	1 00
Dr. Hoyt,	1 00	Lemuel Brackett,	5 00
Jonathan Walcott,	2 00	G. W. Beals,	5 00
Several others,	7 75—23 75	Daniel Greenleaf,	5 00
New Bedford, R. D. Greene,	20 00	Thomas Greenleaf,	5 00
T. G. Coffin,	5 00	Daniel Baxter,	1 00
Mrs. A. Gibbs,	1 00	William Torrey,	5 00—33 00
George Howland,	25 00—51 00	Rockport, Dea. J. R. Gott,	3 50
Newbury and Newburyport,		Capt. Josiah Haskell,	3 00
John Harrod,	5 00	James Haskell,	1 00
William B. Banister,	5 00	M. S. Giles,	1 00
J. H. Cushing,	1 00	Daniel Lowe,	1 00
Dr. Ebenezer Hale,	10 00	David Brooks,	1 00
Capt. P. Simpson,	2 00	Miss Polly Rowe,	1 00
George Greenleaf,	1 00	Mrs. Susan Haskell,	1 00
Perley Tenney,	2 00	William P. Burns,	2 00
E. S. Rand,	5 00	Rev. Wakefield Gale,	1 10
Moses Emery,	2 00	Reuben Brooks,	1 00
Capt. M. Lunt,	10 00	Ten others,	4 25—20 85
Mrs. Betsey Lunt,	2 00	Royalston, Rufus Bullock,	5 00
Ebenezer Stone,	1 00	Salem, William Pickman,	10 00
A. W. Miltemore,	2 00	Michael Shepard,	10 00
Mrs. T. Hale and Daughters,	5 00	Dea. N. Appleton,	1 00
Mrs. Jacob Greenleaf,	50 00—103 00	John Dike,	1 00
Newbury, W., Dr. D. Robinson,	1 00	J. G. Sprague,	3 00
Rev. H. Merrill,	1 00	Miss L. R. Pickman,	3 00
Miss H. Emery,	1 00	Hon. D. A. White,	5 00
Thomas Elliot,	1 00	John Chapman,	2 00
Joshua Ordway,	1 00	Nathaniel Silsbee,	5 00
Benjamin Poor,	1 00	B. P. Chamberlain,	3 00

Mrs. Pickering Dodge,	10 00	Dea. J. Draper,	3 00
Mrs. N. Saltonstall,	3 00	William Bridge,	2 00—7 00
Mrs. L. Saltonstall,	3 50	Westborough, Mrs. J. G. Fisher,	10 00
William D. Pickman,	15 00	Dr. B. Pond,	1 00
Pickering Dodge,	3 00	Cash,	50—11 50
J. W. Peele,	5 00	Westminster, Reuben Fenno,	1 50
Rev. S. M. Worcester,	2 00—34 50	Joshua Cummings,	2 00
Saxonville, William H. Knight,	2 00	John Merriam,	1 00
Mrs. Fiske,	1 00	W. S. Bradbury,	1 00
Mrs. Snowdon and Mrs. Thompson,	2 25	Ten others,	3 67—9 17
Cash, 50; Cash, 25;	75—6 00	Weston, Mrs. M. A. Bigelow,	10 00
Sekonk, Congregational collection,	8 00	Weymouth Landing, Maj. Stetson,	1 00
Shelburne Falls, Dea. Nathaniel Lamson,	10 00	Cash, 25; Cash, 75;	1 00
J. S. Brown,	2 00—12 00	Joseph Richards,	5 00
South Reading, Rev. Reuben Emerson,	5 00	Samuel Newcomb,	2 00
Springfield, Cash,	50	Dea. J. Newcomb,	2 00
Thomas Bond,	3 00	Caleb Stetson,	5 00—16 00
John Howard,	3 00	Whateley, S. Sanderson,	1 00
Miss Betsey Brewer,	3 00—9 50	Rev. J. S. Judd,	1 00
Springfield, West, Justin Ely,	10 00	Dea. D. Brown,	1 00
Dea. D. Merrick,	1 00	Stephen Clarke,	1 00
Rodney Day,	1 00	F. Frary,	1 00
Cash,	50	Timothy Billings,	1 00
Edward Southworth,	5 00	C. Billings,	1 00
Wells Southworth,	5 00—22 50	E. Smith,	1 00
Stockbridge, Congregational collection,	30 00	Rev. J. Ferguson,	5 00
Stockbridge, West, Benjamin Cone,	10 00	Dea. D. Sanderson,	4 00
Dea. S. Gates,	5 00—15 00	John White,	1 50
Sturbridge, Rev. D. R. Austin,	1 00	Rodolphus Sanderson,	2 00
Sudbury, Six donors, by Thomas Dakin,	3 25	Levi Graves,	2 00
Taunton, J. W. Crossman,	2 00	Foster Warren,	2 00
Joseph Wilber,	1 00	Asahel Sanderson,	3 00
Samuel L. Crocker,	3 50	Six others,	3 25—30 75
G. A. and W. A. Crocker,	10 00	Whitinsville, Dea. Paul Whitin,	5 00
Cash,	75—17 25	James P. Whitin,	2 00
Topsfield, W. C. Cleaveland,	1 00	Dea. S. F. Bachelder,	2 00
Mrs. L. B. Emerson,	1 00	J. C. Whitin,	5 00
Capt. John Lamson,	1 00	W. Kendall,	1 00
B. C. Perkins,	1 00	Jonathan Smith,	1 00
John Wright,	1 00	Cyrus Taft,	1 00
C. Herrick,	1 00	Lucinda M. Taft,	1 00
Rev. A. McCloud,	1 00	Charles P. Whitin,	5 00
Abigail Perkins,	1 00	Samuel Fletcher,	1 00
Eight others,	4 25—12 25	Joel Smith,	1 00
Townsend, Daniel Adams,	2 00	Lydia Fletcher,	1 00
John Brooks,	1 00	Caleb T. Chapin,	1 00
Dea. D. Giles,	3 00	Mrs. Betsey Whitin,	5 00
F. A. Worcester,	1 00	Israel Plummer,	5 00
Charles Bowers,	2 00	Josiah Hopkins,	1 00
Noah Adams,	1 00	Rev. L. F. Clarke,	1 00
S. Haynes and family,	1 63	Cash, 25; Cash, 50; Cash, 25;	1 00—40 00
Capt. Davis,	1 00	Williamsburgh, Elisha Hubbard,	3 50
Capt. Brooks,	1 00	Dr. Daniel Collins,	3 50
Ephraim Spaulding,	2 00	S. D. Graves,	1 25
Nathan Farrar,	1 00	Erastus Graves,	2 25
Eight others,	2 92—19 55	William A. Nash,	1 50
Waltham, J. S. C. Greene,	10 00	Elijah Nash,	1 00
L. M. Mullikin,	2 00	Nathaniel Sears,	1 00
J. W. Thaxter,	1 00	Dea. W. Pomeroy,	1 00
Henry Timmins,	10 00	J. L. Bodman,	1 00
Francis C. Lowell,	5 00	Erastus Bodman,	1 00
Dr. E. Hobbs,	3 00	Lewis Bodman,	1 00
Isaac Farwell,	1 00	Dennis Morton,	1 00
Lewis Smith,	1 00	B. P. Clapp,	1 00—20 00
Horatio Moore,	2 00—35 00	Winchendon Village, Reuben Hyde,	1 00
Warren, Baxter Ellis,	1 00	Woburn, Congregational Collection,	12 32
Cash,	50—1 50	Worcester, Hon. J. G. Kendall,	
Watertown, Cash,	2 00	June, 1846, \$20; May,	40 00
William Harrington,	1 00—3 00	1847, \$20;	40 00
Wayland, James S. Draper,	2 00	Miss Sarah Waldo,	50 00
		S. Salisbury, Esq.	10 00
		Mrs. Bangs,	3 00—103 00

LIFE MEMBERS

Of the Massachusetts Colonization Society, by the payment of \$30 or more,
by themselves, or by others on their behalf.

N. B. This list does not include Life Members of the *American* Colonization Society, though their subscriptions may have been obtained by our agency, unless they are also Members of this Society; nor memberships subscribed, but not paid.

Attleborough, Jonathan Bliss.

Beverly, Rev. G. T. Dole.

Rev. C. T. Thayer.

Boston, Rev. N. Adams.

Hon. Peter C. Brooks.

Hon. Martin Brimmer.

Henry Codman.

James C. Dunn.

Henry Edwards.

Albert Fearing.

Rev. E. S. Gannett, D. D.

James Hayward.

Eliphalet Kimball.

T. R. Marvin.

William Ropes.

Robert G. Shaw.

W. W. Stone.

Rev. J. B. Waterbury, D. D.

Carlisle, Mrs. Eliza Smith.

Dedham, Rev. Ebenezer Burgess, D. D.

East Medway, Dean Walker.

Fitchburgh, Rev. E. W. Bullard.

Framingham, Rev. I. N. Tarbox.

Granby, Samuel Ayres, Esq.

Harvard, Mrs. M. B. Blanchard.

Edward A. Pearson, Esq.

Ipswich, Miss Anna Dana.

Rev. Daniel Fitz.

Nathaniel Lord, Jr.

Manchester, Rev. O. A. Taylor.

Medway Village, Capt. John Cole.

Monson, Dea. A. W. Porter.

New Bedford, George Howland.

David R. Greene.

Newburyport, Hon. William B. Banister.

Northampton, Lewis S. Hopkins.

Phillipston, Rev. A. E. P. Perkins.

Quincy, Rev. William P. Lunt.

Rockport, Rev. Wakefield Gale.

Sudbury, Rev. Josiah Ballard.

Taunton, West, Rev. Alvan Cobb.

Uxbridge, Rev. Samuel Clarke.

Rev. John Orcutt.

Williamshurgh, Rev. M. G. Wheeler.

Worcester, Hon. J. G. Kendall.

Hon. S. Salisbury.

Miss Sarah Waldo.

APPENDIX.

I. REDEMPTION OF SLAVES.

The redemption of slaves was one of the purposes to which the early Christians devoted the funds raised by contribution on the Sabbath. Cyprian, bishop of Carthage, raised contributions amounting to more than four thousand dollars, to assist the Numidian Christians in redeeming some of their number who had been reduced to slavery by the neighboring barbarians. In a letter accompanying the remittance, he says: "And when the same apostle, (Paul,) tells us that 'as many of you as are baptized, have put on Christ,' we are bound, in our captive brethren, to see Christ, and to redeem him from captivity, who has redeemed us from death; so that he who delivered us from the jaws of Satan, and who now himself dwells and abides in us, may be rescued from the hands of barbarians; and he be ransomed for a sum of money, who has ransomed us by his blood and cross." The idea, then, that redemption from slavery and redemption by the blood of Christ have in some respects a common nature, so that we may reason from one to the other, was recognized in the time of Cyprian, who suffered martyrdom in A. D. 258. Still earlier, Ignatius, Bishop of Antioch, wrote to Polycarp of Smyrna, concerning Christian slaves: "Let them not be anxious to be redeemed at the expense of the Church, lest they be found slaves of their own lusts." It would seem, therefore, that in Western Asia, it was not uncommon for churches to redeem such of their members as were slaves in their own neighborhood. The thought of thus redeeming *heathen* slaves, generally, seems never to have occurred to them; as the task would have been immeasurably beyond their ability. See *Neander's History of the Christian Religion and Church*, Vol. 1, pp. 255, 256, 269.

II. LETTERS FROM COLONISTS.

Extracts of a Letter from Mr. E. J. Royce, dated New York, May 25, 1847.

MR. TRACY,

SIR,—You request me, through Capt. Barker, "to make some statements about business in Liberia, and Liberia generally." * * * As briefly as possible, I will delineate.

Business of every description is remarkably good in that country, better than in this. If those engaged in them will persevere to make them so, prudent men, engaged in agricultural and mechanical pursuits, may hope very soon to grow rich; both of which have been too much neglected, because it was so easy to make a handsome living at something else. Our honorable Governor and some other gentlemen have gone extensively into agriculture. The late successes of some of our citizens in the producing and exporting to advantage some coffee, ginger, arrow-root, and Guinea pepper, together with a herd of other things, have induced and are inducing many to engage in farming. * * * Mechanics of various orders were wanted last fall in Monrovia at \$2 50 and and \$3 per day, and could not be found to answer the demand. Our currency is camwood, worth \$60 per ton on the coast, the basis of our paper money. Palm oil and ivory, too, are staple products, and will bring the cash when we get hold of them, either to export or sell on the coast. Which products are abundant, particularly the former of the last two mentioned. It is doubtless known that every man gets a farm, with an addition to it if he have a family. * *

Sir, I have been opposed to Colonization most of my life, (not having considered the merits of so many good men, too intelligent to be duped, and too noble and rich in money and virtues to engage in an artifice, or be deceitful,) because I believed evil men selfishly concocted the plan, that the slaves might be more contented, and the future possession more secure to the masters, by sending away a surplus free population to Africa under the guise of philanthropy. * * * I have, steadily, had my mind fixed upon a foreign land, since my early youth; a land of African government; for there I believed our elevation would take place. But you would ask, how did it happen that I went to Liberia, when so great an aversion and objection towards the Colonization scheme existed? I answer: after losing my wife, and selling property on note and mortgage, &c., I went to acquire a knowledge of the French language, preparatory to going to St. Domingo. During my stay, I became acquainted with a fellow boarder, who by some means learned that I had some money. He said, if he were I, he would go to Liberia, for he could make so much and so much by an investment in such and such things which he told me. I informed him that I would never turn traitor to my people for gain; having reiterated what I have already told you as to my objections. But further, I told him I could not live there. But he said he had lived there three years; and many other things, which I believed. Afterwards I came to this city, saying that I would take a little adventure to Liberia. If I thought that I could not live there, I would return, to go to St. Domingo. But the longer I staid, the better pleased I became with the country. And, no matter what my former opinions were, or those of others, I saw that Africa presented more inducements than any other land for the general amelioration of the African race. In natural resources and beauty, it is second to none. About health, abstemiousness is, in my opinion, in all things, a very sure guaranty of life and health. In proof of my believing that others can live, I have just returned from the West with my two children, bound for Liberia. There we shall be patriots; for patriotism is fostered by so many causes. May heaven's blessing rest upon the best of human agencies for our elevation in the scale of intellectual, moral and religious virtues.

I am, sir, your humble servant,

E. J. ROYE.

We subjoin extracts from another letter. Its author, Mr. S. S. Herring, emigrated from Virginia, in 1833, aged 12 years; his father, mother, and five children having been emancipated for that purpose. His education,

therefore, must have been acquired in Liberia. The letter is dated "New York, May 25, 1847."

To me, Liberia is an endeared home, and one which I would not give in exchange for any other place with which I have any acquaintance. This, however, I confess, is attributable to the peculiar advantage and privilege which the colored man may enjoy there, together with its adaptedness to the accommodation of our race, having been the home of our forefathers, and now the happy abode of all who appreciate an impartial freedom, the which, I find, and have often been told, is not to be enjoyed by the people of color this side the Atlantic.

I am happy to say that I think any man who appreciates freedom and liberty, and who has any patriotism, esteem for his race and love of country, could not fail to be satisfied in becoming a citizen of Liberia. For he would find that a great many of the reports that are now in circulation in this land are totally spurious and false, such as an intense and burning heat, bidding defiance to circulation a certain part of the day; and the dreadful effects of the acclimating fever, scarcely allowing one to escape death. All this is absolutely false. The deaths during acclimation are about ten to twelve per cent., as Dr. McGill said at the Colonization anniversary; and that is mostly in broken constitutions. Our thermometer is seldom, if ever, over 85, raging generally from 75 to 80. You can therefore judge very correctly of the amount of heat. A more pleasant climate could not be desired as to my part, and I have resided there fourteen years.

I will not fail to notice one very distinguished advantage which we have; that is, we raise two complete crops a year, consisting of rice, Indian corn, sweet potatoes, yams, &c., also a great variety of vegetables. Agriculture, however, has been too little attended to; a lucrative and profitable trade having occupied the attention exclusively of such men as were able to engage in agriculture so as to make a development, and therefore make it interesting. Otherwise, we might now have been able to export African coffee, which is equal to the best in the world, by ship loads. An interest in the agricultural pursuit, however, has been waked up throughout the Colony, and every merchant especially, and citizens in general, have turned their attention to coffee planting, and the growing of such other products as answers immediate use; so that I flatter myself that we will be able to export coffee within the next five years.

I regret much, Sir, that our brethren in America do not make it an object to get to Liberia now, while there are vacancies and enterprizes unexecuted, so that they might assist in erecting the great edifice of a republic, while there is opportunity for them to do signal honor to their race. I am seriously apprehensive that there will be much regret experienced by them in future, and that their offspring will complain of their inattention to their future welfare. In fact, I have heard these serious complaints made since I have been here; and I conceive it to be an awful one. We are desirous to have an increase of population, not that we are not able to defend ourselves against the ingress of natives or aborigines of the country, but because we are anxious to swell Liberia into distinguished importance, or say, our race into importance, which I fear abolitionism will be a long time accomplishing, if ever. I am an abolitionist in principle, but not precisely in policy; thinking, as I do, that colonization promises more and has done more than any other system gotten up in America, for the benefit of the colored man. The least proof which we can offer to substantiate this fact is, that no Liberian ever returns to this country to reside, though all could do so were it their choice.

Yours, respectfully,

SAMUEL S. HERRING.

ANOTHER MAN WHO KNOWS.

Mr. Benjamin Van Rensselaer James, a colored man, born in Elizabethtown, N. Y., sailed from Baltimore, October 31, 1836, and arrived at Cape Palmas December 25. He went out in the service of the American Board of Commissioners for Foreign Missions, as a missionary printer. The Report of the Board for 1837, states that "Mr. James, without much suffering or apparent danger, had been carried through the fever, which seems to be the inevitable lot of the stranger, and had before him a fair prospect of life and usefulness." He remained at Cape Palmas, superintending the mission press, and at times employed also in teaching, till January, 1844, when he removed to the new station at the Gaboon river. His health having declined, he returned to the United States, and arrived at Providence, with his family, in May, 1845. He was at Cape Palmas during all the difficulties between certain missionaries and the government of that Colony, and was one of the colored men in the service of the Board, whom the laws of that Colony subjected to enrolment in the militia; though as a foreign resident and not a citizen, he was excused from training. He has had a good opportunity, therefore, to understand many things, and his judgment is of some value. Our last news from him is in the *Liberia Herald* of March 19, 1847, and is as follows:

Notice.

The second term of the *School* under the patronage of the New York Ladies' Society for the promotion of education in Africa, will commence the second week in March.

The patronage received from the friends of this Institution, during the past term, has been peculiarly gratifying to the Principal, for which he tenders them his sincere thanks; he would also improve this opportunity to acknowledge the sum of \$20 contributed in cash, work and plank, by the parents and guardians of the scholars, for fitting up the school room.

Course of studies,—Spelling and Defining, Reading, Writing, Geography, 1st and 2nd Book, (Goodrich); Arithmetics, written and intellectual, (Smith and Colburn's); Grammars, History, Composition and Declamation. Instruction in Needle Work twice a week by Mrs. James.

Terms, \$1,00 per quarter.

N. B. This very low charge is only to defray the expenses of the buildings.

The school is open at all times for inspection of those who feel disposed to give us a call.

B. V. R. JAMES.

Monrovia, Feb 9th, 1847.

III. COLONIZATION AND THE SLAVE TRADE.

It is well known that Colonization has broken up a multitude of slave factories, and suppressed the exportation of slaves on some hundreds of miles of the coast of Africa. The agency of the Society in stopping the *importation* of slaves into the United States is not so generally remembered, though equally certain. It seems to be generally taken for granted that the act of 1807, forbidding the importation of slaves after the end of that year, was immediately enforced, so that few or none were afterwards imported. But under various pretexts, the law was evaded, and newly imported Africans continued

to be made slaves for life. It was not till April 20, 1818, that an act was passed, requiring the importer to prove the legality of the importation. Up to that time, the prosecuting officers were obliged to prove its illegality, which must have been usually difficult, and often impossible; and in such cases, the law became a dead letter, and traders might sell their slaves openly. It was also customary to smuggle them on shore, and then their slavery for life was easily secured.

May 22, 1817, the collector of Savannah wrote to the Secretary of the Treasury, that it *had become* a practice to smuggle slaves into Georgia from Florida. In the same month, a court in Louisiana decided that five negroes in custody of the U. S. officers, should be delivered up to certain Spaniards who had set up a sham claim to them, and that the persons who seized them should pay half the costs, and the State the other half. This decision had such an effect that the U. S. officers found it almost impossible to obtain assistance in making seizures.

A letter from the collector at Mobile, October 7, 1818, states that three vessels, their cargoes, and more than 100 slaves, had been seized; that the Grand Jury had found true bills against the owners, masters and supercargo; that the proof was ample for their conviction; but that the persons indicted had all been discharged by the court, and the vessels delivered up to their owners, and the slaves to three other persons, on their bonds to produce them when legally demanded.

A letter from the collector of Darien, Ga., March 14, 1818, states that "African and West India negroes are almost daily illicitly introduced into Georgia, for sale or settlement, or passing through it into the territories of the United States for similar purposes. These facts," he adds, "are notorious; and it is not unusual to see such negroes in the streets of St. Mary's; and such, too, recently captured by our vessels of war, and ordered to Savannah, were illegally bartered by hundreds in that city; for this bartering, or bonding, (as it is called, but in reality, *selling*,) actually took place before any decision had been passed by the court respecting them." The bonds here referred to were given by order of the State court, "for the restoration of the negroes, when legally called on to do so; which bond, it is *understood*, is to be *forfeited*, as the amount of the bond is so much less than the value of the property;" or perhaps they would never be called on to produce the negroes. He says further:—"There are many negroes recently introduced into this State and the Alabama territory, and which can be apprehended."

The same letter mentions another mode of evading the law. An act of the Legislature of Georgia of December 19, 1817, authorized the Governor to sell all slaves unlawfully introduced, at public auction, for the benefit of the State treasury. The surveyor of the port of Darien had seized 88 slaves. For some weeks, the Governor had known that these slaves, unlawfully introduced, were within 60 miles of his residence, but no notice was taken of them by him, or any of his subordinates. But as soon as he learned that an officer of the United States had seized them, he demanded them to be delivered up to him under this act of the State Legislature. In view of all these modes of evasion, the collector concludes that "it requires the immediate interposition of Congress to effect a suppression of this traffic." A similar law was enacted in Louisiana about the same time; and in both States considerable numbers were sold, and the avails received into the State treasuries. The collector of New Orleans wrote, April 17, 1818, transmitting the act of Louisiana, and adding:—"Vast numbers of slaves will be introduced to an alarming extent, unless prompt and effectual measures are adopted by the General Government."

But there were constitutional difficulties in the way of any measures which the General Government might adopt for their protection in this country. In the words of the Secretary of State, November 2, 1818, "The condition of the blacks being, in this Union, regulated by the municipal laws of the separate States, the government of the United States can neither guaranty their liberty in the States where they could only be received as slaves, nor control them in the States where they would be recognized as free." The Government could only turn them loose, in all their barbarism and ignorance, in the free States, without that provision for their guardianship and education which their welfare would indispensably require. Ignorant of our language and of every thing pertaining to civilization, in the midst of a nation of strangers, they would be wretched, and would remain so. And besides all this, some of the free States would, and all of them might, prohibit their introduction by law.

In view of such facts, Congress passed the act of March 3, 1819. Besides making more effectual provision for the seizure of slavers, that act authorizes the President to make arrangements for the safe keeping, support and removal beyond the limits of the United States, of all such slaves; and to appoint an agent or agents on the coast of Africa for receiving them. A sum, not exceeding \$100,000, was appropriated for carrying this law into effect.

About a month after the date of this act, the Hon. Wm. H. Crawford communicated to the Managers of the Colonization Society, a newspaper, published at Milledgeville, the capital of Georgia, containing an advertisement of the sale of 34 unlawfully imported slaves, by the authority and for the benefit of the State, to take place on the 4th of May. That Society had been organized in December, 1816. The act of Georgia, under which these negroes were to be sold, provided that if, previous to the sale of such negroes, the Society would undertake to settle them in Africa at its own expense, and would likewise pay all expenses which the State might have incurred on their account, the Governor might aid in promoting the benevolent views of the Society in such manner as he might deem expedient. It does not appear that any provision was made for informing the Society of the existence of such cases, or that the State ever gave any such information.

April 7, the Managers appointed the Rev. Wm. Meade, now Bishop Meade, of Virginia, to proceed to Georgia and endeavor to prevent the sale. In this he was successful; but certain Spaniards claimed the negroes as their property, and it was not till the spring of 1822, that eighteen of them were delivered, as freemen, into the care of the Society. Mr. Meade also ascertained that there were several hundreds of slaves in Georgia similarly situated; many of them being "bonded," as described by the collector of Darien, with insufficient security.

The Government immediately made arrangements for keeping all recaptured Africans in its own custody, till they could be sent to Africa. The President, Monroe, could find no suitable person on the coast of Africa, to appoint as Agent for recaptured Africans. He therefore determined to send out a ship of war, with two agents, and the necessary means of preparing a suitable residence for the objects of their care. A contract was made with the Colonization Society, for the erection of suitable buildings and other facilities; and in 1820, the first colonists went out, under obligations to fulfil this contract. In the spring of 1822, the negroes from Georgia went out, under the care of Mr. Ashmun.

Thus it appears, from official documents, that the importation of slaves into the United States continued for nearly twelve years after it had been forbidden by act of Congress; and that no effectual means of stopping it

were found, till Colonization came to the aid of the government, by affording a refuge for recaptured Africans.

Was it right, or wrong, to form such a Society, and found such a Colony?

IV. OBJECTIONS ANSWERED.

Objection 1. "Colonization is a device of the slave holders, to get rid of the free negroes, in order that they may hold their slaves more securely."

Answer. The Colonization Society and its plan are not the result of any one cause, agency or effort. The idea existed, in various stages of development, and divers attempts were made to realize it, long before the Society was formed.

In 1645, as we are informed in Holmes's *Annals*, Vol 1, p. 278, a negro, who had been "fraudulently and injuriously taken and brought from Guinea and sold to Mr. Williams of Piscataqua, was demanded by the General Court (of Massachusetts), that he might be sent home to his native country." The feeling that dictated this resolve, doubtless always subsisted in the country, and constituted a predisposition to look with favor on any plan for sending home the victims of the slave trade, or their posterity. A presentiment of such a restoration is known to have existed also in Africa, more than a century ago.

In 1751, the Rev. Thomas Thompson went to Cape Coast Castle, as a missionary to the natives. He had labored in New Jersey, as a missionary of the English Society for Propagating the Gospel in Foreign Parts, for five years, including the time of David Brainerd's labors among the Indians. In Africa, his health failed, and he returned in 1756; but meanwhile he had sent three natives to England to be educated for the ministry; one of whom, Philip Quaque, received orders in 1765, returned to Africa, and was chaplain of Cape Coast Castle till his death in 1816. This idea of sending natives to England to be educated, as a means of converting and civilizing their countrymen, has been acted upon by others, since that time; as natives of the Sandwich Islands, American Indians, and others, have been educated in the United States with similar views. But such attempts have, with very few exceptions, proved unsuccessful. The young men thus educated among foreigners almost never make good missionaries, or assistants.

The idea of attempting the Christianization and civilization of Africa by promoting the return of emancipated slaves, fitted for such labors, seems to have been first clearly developed by the Rev. Samuel Hopkins, D. D., the celebrated theologian. Before the Declaration of American Independence, he had become convinced of the wrongfulness of slavery and the slave trade. Having formerly owned and sold a slave, he appropriated the price of that slave, and a considerable amount besides, to the work of educating natives of Africa, to be sent back as missionaries. Among his correspondents on this subject were Philip Quaque, the negro chaplain at Cape Coast Castle, and Granville Sharpe, the celebrated English philanthropist and friend of Africans. In August 1773, he and the Rev. Dr. Stiles, afterwards president of Yale College, issued a circular, inviting contributions; in reply to which, funds were received to the amount of more than a hundred pounds, and several ecclesiastical bodies expressed their approbation. These efforts were interrupted by the war of Independence, and though afterwards resumed, were never brought to a successful issue. Yet two of his "promising young men" were permitted to visit Africa in their old age. These were Deacon Newport Gardner, aged 75, and Salmur Nubia, aged 70, who arrived at Monrovia in February, 1826, and died of the fever the same year.

The Encyclopedia Americana states that "so early as the year 1777, the plan was proposed by Jefferson, in the legislature of Virginia, of emancipating all slaves born after that period, educating the males to the age of twenty-one, the females to that of eighteen, and establishing colonies of them in some suitable place." This was a plan to get rid of slavery, in connection with Colonization; but nothing came of it.

After the war of Independence, Dr. Hopkins's English correspondent, Granville Sharpe, advanced another step. He conceived, and in 1787 executed, the idea of planting in Africa, a colony of emancipated slaves and their descendants. His colony was planted at Sierra Leone. It now contains some 50,000 inhabitants. Here, Christian missions first found a permanent location in Western Africa. The object of this movement was, to promote the welfare of the colonists and of Africa. Some give the credit of first suggesting this enterprise to Dr. Smeathman, and others to Dr. Fothergill; but beyond all question, the plan was matured and executed by Granville Sharpe.

The labors of Granville Sharp excited in Dr. William Thornton, then a young man, an ardent desire to engage in a similar enterprise. He visited Boston and Providence, and engaged a considerable number of colored people to accompany him to Africa, to found a colony; but for want of funds, the undertaking was deferred.

December 31, 1800, the House of Delegates of the Virginia Legislature, *in secret session*, passed a resolution, directing the Governor to correspond with the President of the United States about a place, beyond the limits of Virginia, to which people of color whose presence was dangerous to the State, might be transported. In January, 1802, an explanatory resolution was passed, declaring that the former resolution had reference, not to ordinary criminals, for whose restraint and punishment the tribunals of the State had always proved adequate, but to those concerned in "conspiracy, insurgency, treason and rebellion, among those particular persons who produced the alarm in this State in the fall of 1800." The correspondence between the Governor and the President commenced in 1801, and continued to 1805. It then ended in nothing; and the resolutions and correspondence slept in the secret archives of the State, till *after* the formation of the Colonization Society.

The next movement had a purely religious origin. It commenced among those young men, whose zealous benevolence led, directly or indirectly, to the formation of most of our missionary and kindred institutions. The information which Samuel J. Mills and others obtained by travelling and correspondence, concerning the colored population of the United States, produced a strong conviction that something must be done for them. One oft repeated remark of Mills was, "We *must* save the negroes, or they will ruin us." From about the year 1810, or 1812, their condition was made a subject of anxious and habitual deliberation and prayer by that circle at Andover of which Mills was a prominent member. A committee was appointed to call public attention to this subject through the newspapers. It consisted of Mills and two others, whom, as they are still living, we do not feel at liberty to name. How far these young men, or any of them, advanced in maturing a plan of operations, is very uncertain, and is likely to remain so. It was their practice, in all their movements, to induce older and wiser men to mature plans and take the lead in executing them, while they themselves fell quietly into subordinate stations. They were fully convinced of the importance of forming a settlement of colored people in some region where they would be free from the depressing influence of white neighbors. Mills thought of a location north of the Ohio, but others objected, that there the whites would soon surround and overshadow them.

A passage in Gurley's Life of Ashmun intimates that a religious move-

ment among some pious women in Virginia, perhaps still earlier, may have been the true spiritual origin of the Colonization Society. It is possible that the zeal of Mills may have been enkindled from such a source, during his journeyings at the South; but we have seen no proof of such a connection. It is only certain that substantially the same feelings existed among the pious, both at the North and South.

Before either of these movements came to any result, Capt. Paul Cuffee, a colored native of New Bedford, carried thirty-eight colored persons, in his own vessel, from Boston to the British Colony at Sierra Leone; none of whom were disposed to return. He believed that the greater part of the colored people here might have been persuaded to emigrate. This was the first emigration of colored people from the United States to Africa.

After Mills had resided for some time in New Jersey, where, it is well known, his influence was extensively and deeply felt, the plan of the American Colonization Society and of a colony in Africa became clearly developed in the mind of the Rev. Robert Finley, of Baskinridge. After some preparatory movements in New Jersey, he arrived at Washington, December 1, 1816, and made known his views to eminent men from different parts of the country. He was warmly seconded by Dr. Thornton, who, as already stated, had attempted a similar enterprise in 1787; by E. B. Caldwell, Esq., who had for some time entertained a similar design; by Gen. Mercer and Chief Justice Marshall, of Virginia, and by other distinguished men, both of the North and the South. The Society was formed on the 28th of that month; and Samuel J. Mills was one of its original members. He believed it to be formed for the objects which he had in view, or he would not have joined it. The Society employed him to find an associate and proceed to Africa on a voyage of exploration. He chose his friend Burgess, now of Dedham. In his letter inviting him, he states the object of the enterprise—"to make free-men of slaves; to lay the foundation of a free and independent empire on the coast of poor, degraded Africa;—eventually to redeem and emancipate a million and a half of wretched men;—to transfer to the coast of Africa, the blessings of religion and civilization." In visiting Capt. Paul Cuffee, just before his departure on this voyage, Mills took a cold, which settled on his lungs, and from which he never recovered. He died on his passage home.

About two weeks after its formation, the Society presented a memorial to Congress, in which they set forth as their principal objects, the elevation of the free people of color, by removing them to a more favorable location; the securing, to "conscientious or benevolent proprietors," of the right of emancipating their slaves, which had already been greatly abridged, and was in danger of being wholly taken away, by the legislation of the slave States; and the evangelization and civilization of Africa.

That the Society grew out of such motives, is most abundantly proved. That it *did not* grow out of the Virginia proceedings of 1800–1805, is certain, from the fact that those proceedings were in secret session; that the movement had been dead and buried for eleven years; and that all knowledge of it had been effectually locked up in the secret archives of the State. *After the Society was formed*, Gen. Mercer learned the existence of those resolutions, and brought them out, as a means of gaining support for it among Virginians. Some agents of the Society have used them for the same purpose. Very possibly, some Virginians who were concerned in the movement of 1800–1805, may have thought that it would promote the object which the legislature of that State then had in view, and may have favored it for that reason. And in such ways, opportunity has been furnished for an error, which has been extensively diffused, concerning the origin of the Society.

Objection 2. "Colonization is a plan of the slaveholders, to get rid of their superannuated and worn out slaves, by emancipating them and sending them to Africa."

Answer. What we have already said, shows that the plan had a different origin. Consider, too, what Liberia is, and what she has done. Does all that look like the work of "superannuated and worn out slaves," whom their masters have sent away to avoid the expense of supporting them? But, happily, we know the ages of the slaves who have been emancipated and sent out. Beginning in 1843, and looking backward over the list of those from Virginia, we find as follows:

William B. Lynch emancipated 18 slaves, aged from 41 down to two years. Average, 15 7-9 years.

Thomas Hall emancipated 16, aged 60, 50, 42, 40, and from that down to one year. Average, 25 5-8 years.

J. McFail emancipated seven, aged from 45 down to three years. Average, 24 1-7 years.

Mr. Atkins emancipated 11, aged 50, 48, and from that down to five years. Average, 17 9-11 years.

John Smith, senior, emancipated 60, aged 75, 56, 55, 55, 51, and so down to infancy. Average, 19 9-10 years, nearly.

John Stockdale emancipated 32, aged 62, 60, 52, 50, 50, 45, 40, and so down to 4 years. Average, 24 5-8 years.

Of these 144 emancipated slaves, only fourteen,—less than one in ten, were 50 years old or upwards. The average age of the remainder was 17 4-13 years.

These six emancipations are taken just as they come on the census. If we should go over the whole roll of emigrants, the results would be just about the same. The reasons why any old people are sent out are, First, to avoid the hardship of separating families; and Secondly, because their masters wish to emancipate *all* their slaves.